REV. PROF. SEELYE'S

SERMON

BEFORE THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

AT THE

ANNUAL MEETING IN MINNEAPOLIS, MIN.

SEPTEMBER 23, 1873.

The Resurrection of Christ the Justification of Missions

A SERMON

PREACHED AT THE

SIXTY-FOURTH ANNUAL MEETING

OF THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

MINNEAPOLIS, SEPTEMBER 23, 1873

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SERMON.

"And was raised again for our justification." Rom. iv. 25.

The resurrection of our Lord Jesus Christ from the dead is undoubtedly set forth in the New Testament as a literal truth. It is equally clear that the New Testament writers, whether deceived or not themselves, had no intention of deceiving others. They tell what they thought, at least, was the truth about their Lord. That he died upon the cross, was buried, and rose again the third day, and appeared to many, the same Jesus which was crucified, is now admitted, — alike by the most intelligent enemies of the gospel, as well as by its friends, — to have been the belief of his original disciples. The most noted, and perhaps the ablest of recent writers against the Christian faith — Strauss, in his "New Life of Jesus" — fully allows "that the disciples firmly believed that Jesus had arisen."[1] He declares it to be "quite evident that the origin of the Christian Church was by faith in the miraculous resurrection of the Messiah, and that the disciples received an impression which lay at the bottom of their future ministry, that he was a conqueror over death and the grave, and was the Prince of Life."[2] The supposition that the disciples fabricated the story, and sought to impose it upon the credulity of men, themselves knowing it to be false, may therefore be dismissed, as no longer needing a reply.

But if the disciples believed what they said, how could they have been mistaken? The evidence which wrought this belief was of a sort easily tested. It lay in the sphere of their most common and most undoubted capacity of judging. It did not follow their preconceived notions, for the first announcement that Christ had arisen seemed to them an idle tale, and they believed it not. (Luke xxiv. 11.) It was not begotten of their desires or hopes, for they were utterly cast down by the crucifixion, and their only dreams of the Messiah had been of an earthly and temporal prince and kingdom. (Luke xxiv. 21.) Their belief was not sudden, nor did it grow rapidly. They sifted all the evidence, which they finally accepted, only because they found it

[1] Vol. i. p. 399. [2] Ibid. p. 412.

irresistible. During a period of forty days from the crucifixion, Jesus is reported to have appeared to them, and to others who knew him well, at times so numerous, and under circumstances so various, that all doubts among them, though they were strong and seemed likely to be persistent, were destroyed. He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart because they believed not them which had seen him after he was risen. (Mark xxi. 14.) In the midst of their terror and affright at an event so amazing, he reassured them by the most palpable proof of his living and bodily presence with them. "Behold my hands and my feet," he said, "that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet." (Luke xxiv. 39, 40.) To the doubting Thomas he said: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." (John xx. 27.) He is said to have shown himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God. (Acts i. 3.) The Apostles became convinced of the great truth slowly, and they all became convinced of it in the same degree of undoubting confidence. No one of them, though persecuted, and at length martyred for his faith, ever afterwards doubted that his crucified Lord, in very deed and truth, had risen from the dead. Moreover others believed the same thing. Paul, writing to the Corinthian church, some twenty-five years afterwards, refers to five hundred witnesses by whom the living Lord was seen at once, the greater part of whom, he says, remain unto this present — remain as vouchers for the fact. Now this belief, thus honestly and confidently held, and by such large numbers of those most competent to judge respecting it, is unaccountable on any other supposition than that it was justified by the truth. To suppose that Jesus did not die, but only swooned upon the cross, and that he was laid in the tomb in a state of unconsciousness, from which he afterwards revived, and then came forth and reappeared to his disciples in his natural life, rouses far more difficult questions than it answers, and though once gravely put forth, is now ridiculed even by those who disbelieve in a miraculous resurrection. For how could he come forth? and what became of him

afterwards? and how could such a person, weak as he must have been, have given his disciples their undoubting conviction that he was the conqueror of death? To suppose that any one should have succeeded, even should any one have attempted to personate to the disciples their Master and friend, whom they had known and loved and companied with so intimately and so long, would be an improbability more wonderful by far than the literal truth of the story which they relate. Such a deception would require a miracle. It is just as improbable that all the disciples could have come to believe, by a sort of hallucination, through nervous excitement, in some unreal vision of Christ's appearance.[1] Such a vision might come to a single person. Individuals are liable to hallucinations, which carry with them all the force of reality, but this is never the case with a class possessing such different temperaments as the Apostles, and having naturally such different ways of looking at anything. Physiology puts its inexorable bar in the way of a theory which attempts to account for the same conviction in the sanguine Peter, and the choleric Paul, and the melancholic John, through nervous excitement. Nervous excitement in men so different, if we could conceive it to be able to delude them all with subjective states which had no reality, would have not the same, but very different manifestations. The Apostles, however, had all of them the same belief that Jesus rose from the dead. They all believed that they had seen him, and talked with him, and touched him again and again, after they had seen him crucified, and dead and buried. Instead of being formed out of their subjective states, this belief, as we have seen, contradicted all their prejudices. Still farther, if they were all so ready to be imposed upon by fancied visions, how was it that they held the first announcement of the resurrection by the women to be an idle tale, or how could Mary believe that the risen Saviour was the gardener, or again that the gardener was the risen Saviour; or, how could the two who walked with him to Emmaus take an unknown man to be him, or talk so long with him, and still think him a stranger; or, how could the assembled disciples have trembled before him, instead of rejoicing at his appearance; or, how could they have needed to be convinced of the reality of his resurrection, by his partaking of their meal and showing them the marks of his wounds?[2] No, no. There are no traces of delusion, any more than of dishonesty

[1] Strauss.

[2] Lange, *Life of Christ*, vol. v. p. 120.

in this narrative. The accounts given us are sober statements, by sober and trustworthy men. If ever there was clear and credible testimony to a literal fact, we have it here.

But there are many men unwilling, and, perhaps, unable to weigh considerately the argument for the truth of Christ's resurrection, having the preconceived opinion that it cannot be true because of the miracle which it involves. It is one of the curious phases of modern opinion that men who are foremost in their demand for actual facts, and in their defense of the Baconian method, which requires that all prejudices be removed, and the actual facts of observation be accepted whatever they may be, should also, when the fact of a miracle is in question, be equally forward to deny it, because a certain theory of nature which they have come to entertain, makes a miracle impossible. Now, such a theory not only contradicts the true method of scientific inquiry, but it contradicts itself, as can be seen by any one whose eyes are clear. For, to say that a miracle is impossible because contrary to the facts of my experience, is absurd, unless the facts of my experience embrace all the possible facts of any experience ; to claim which would be a greater absurdity still. Again, to say that no such fact as a miracle can be, because certain other facts which I have learned from this source and that, and which I am pleased to call "the order of nature," forbids it, leads one to ask for a more precise designation of this order of nature, and for the proof that it actually exists. This proof must either rest within or must reach beyond the field of our experience ; that is, it must be a proof to which our experience actually testifies, or one respecting which our experience has no witness whatever. But our experience, at the farthest, only testifies to that which is, and never reaches to that which can be. If my experience contain nothing miraculous, I may, of course, deny the existence of a miracle so far as my experience reaches ; and if my judgments rest only on what I have experienced, that is, if they be only inferences from what I actually see, I am not entitled to make any affirmations respecting what lies beyond, and that a miracle has not taken place in another experience than my own, is quite out of my province to say. The moment I make such a sweeping assertion as to affirm or deny anything universal, I must leave the ground of my experience, which is necessarily partial and limited, and take my stand on a basis back of experience and reach-

ing beyond it. But such a groundwork lies also back of nature, and inevitably leads the thought into the living presence of the supernatural. Our natural science is fond of its generalizations, but no generalization is possible without the supernatural. It is an unmeaning babble to talk of comprehensive laws unless there be a comprehending Reason and Will whose ideas and plans these laws express. The current notion, in some quarters, that we can gain, or have perchance got such universal conclusions that nature can be shut in upon itself, and God shut out, is exactly the absurdity of supposing that we see when we have closed our eyes and turned the very light of all our seeing into darkness. Every process of the human mind bears witness to the Divine Mind. Every thought we can have of nature, when profoundly questioned, is seen to rest upon the knowledge, undoubting and universal, that nature has its living author, its spiritual Creator. But cannot he who has made nature also unmake it if he will, or order in it whatever changes he may please? And if men who did not like to retain God in their thoughts, professing themselves to be wise became fools, because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish hearts were darkened, what is to hinder him, if his love impels it, from making such changes in nature as shall more conspicuously manifest himself, and more gloriously carry forward the eternal purpose for which he hath created all things by Jesus Christ? Such changes are miracles. They are not contradictions to nature, but they are the carrying of nature upward to a higher plane, and onward to grander results than nature in its unhindered action alone could reach. They are not to be considered as violations of the order of nature; rather are they the cropping out in nature of the higher order of the supernatural, without which the so-called order of nature would be but an empty chaos; they are rifts in the clouds of the earth's atmosphere, through which the glories of the heavens, which make the clouds resplendent and the earth radiant, can shine. They are not the new development of some old force which had been in nature from the beginning, but they are a new creation by which new forces, henceforth to work on in harmony with the old, are added to these. Surely such changes are possible for God to make. Surely, he who hath created once, can do it also again. Surely, if the inspiration of genius may sometimes

light up the human face with a glow which shows the glory of the soul beyond all ordinary thoughts; if the light of love may sometimes lend a lustre to the eye through which there shines a look of beauty before unknown, — much more may the aspect of the things which are made, in which the eternal power and Godhead of their Maker have, from the creation of the world, been clearly seen, take on some altogether new expression, and become radiant with a glory all undiscovered before, when he would reveal through them also his forgiving and renewing love. Surely, all this is possible, and miracles, instead of being irrational, and inconceivable, are the very beauty of reason and the very light of our thoughts respecting nature, when they are correctly apprehended. Creation itself is a miracle. The most recent science, in profound mathematical demonstrations, respecting the mechanical theory of heat, has shown, on scientific grounds alone, the need of some higher power than nature, in order to its origination, and therefore miracles cannot be impossible at any stage of nature's continuance.

The only proper attitude towards this question, and the only truly scientific method, is to inquire whether such occurrences have actually taken place; an inquiry whose answer is only to be gained through a careful sifting of the evidence which declares them. If we find wonders reported which turn out to be no miracles, but only delusions of witchcraft or magic, these no more militate against the reality of miracles than does an abundance of counterfeits against the reality of genuine coin. If we find some miracles reported for which the evidence fails, this no more precludes our finding others of undoubted verity than do false statements in other matters prevent us from learning anything true. Let the quality of the reported miracle and its evidence be sifted to the utmost, and while we reject nothing from preconceived skepticism, let nothing be taken in credulous superstition. Let the eye be open and clear, and the heart receptive and responsive only to the truth, and if miracles are proved by sufficient testimony to have taken place, the wise man will accept them, and follow their conclusions, whatever they may be.

Setting aside then, as we should, all our prejudices and narrow notions, and looking for the true fact alone, with a single willingness to receive it, the evidence for the resurrection of Christ becomes overwhelming. It has been so from the first. It convinced the Apostles, though prejudiced against it and re-

ceiving it very slowly, and they maintained their faith through ignominy and persecution, and in the face of death itself. It convinced the people to whom it was first preached, and who had every opportunity to test its truth. The proof is clear beyond all doubt, that the resurrection of Christ was believed in Jerusalem itself, by thousands who had probably seen and certainly knew of his crucifixion, and who were led to believe that he had risen from the dead by the irresistible evidence with which the fact was attested. It has convinced candid and thoughtful men in all subsequent time wherever the evidence has been examined, and no prejudices have been allowed to weaken its force. There is no historical fact whose literal truth is more thoroughly established than this.

1. The place which this truth holds in the scheme of Christian doctrine is very clear. The resurrection of Christ was a divine seal set upon his work. It was the divine confirmation of all his words. He was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. The declaration of his Messiahship is accomplished in his resurrection. The promise which was made unto the fathers, says Paul, that is, the promise of the Messiah, — "God hath fulfilled unto us their children in that he raised up Jesus again, as it is also written in the second Psalm: Thou art my Son, this day I have begotten thee." In his incarnation and life upon the earth, there is the manifested presence of God, condescending to dwell with man. In his miracles, in his teachings, in his sufferings and in his death, the Divine power and wisdom and righteousness and love shine all gloriously. In them all there stands revealed Immanuel, God with us, cheering and strengthening us by his sympathy and manifold bounty, but humbling us also as he makes manifest our defilement by the revelation of his purity and condescension and self-forgetting love. But in his resurrection we come to know the grace of our Lord Jesus Christ, who, though he was rich, became poor, that we, through his poverty, might become rich. It is not simply God dwelling with man, but man lifted to an eternal fellowship with God, which we here behold. In his life, even to his death, there is a constant conflict waged for us against foes aiming at our destruction, and whose destroying fury we had no means to restrain; but whether the conflict is of any avail for us — whether he is victorious or vanquished at its close, who can tell? The

darkened sun, and quaking earth, and rending rocks tell the terrors of the struggle and its awful import, but when he dies upon the Cross, who, afterwards, can speak of life or salvation? Can he save others when himself he cannot save? But when it was not possible for him to be holden of death; when he rises from the dead, death having no more dominion over him, we rise with him also victorious over death, and the believer in Jesus makes the triumphant challenge: Who is he that condemneth, since Christ who has died is rather risen again, who is even at the right hand of God, who also maketh intercession for us? O death, where is thy sting? O grave, where is thy victory? Thanks be unto God who giveth us the victory through our Lord Jesus Christ.

In his death the chastisement of our peace was upon him, but without his resurrection who could ever know that with his stripes we are healed? He died for sinners, whose curse he bore. He rose again for sinners, whose justification he has now become. In his crucifixion, he in whom was no sin was made sin for us; but through his resurrection we, in whom is no righteousness, find righteousness in him. "For we believe in Him who raised up Jesus our Lord from the dead, who was delivered for our offenses, and was raised again for our justification."

2. The ascendency which this truth was able to gain over the lives of the Apostles illustrates the impulse which it ever gives to Christian activity in the preaching of the gospel of Christ. When Christ was apprehended, they were terror-stricken, and they all forsook him and fled. When he was put to death, they were appalled. But there never was a bolder set of men than these same timid disciples, after they began to preach the resurrection of their Master. All their timidity and irresolution disappear. Their dismay gives place to a joyous exultation. Scorn, hatred, persecution, martyrdom have no terrors for them now. These men who seemed settling down into the night of an unbroken despondency, now stand out in the noon-tide of all courage and hope and endurance, ready to face any difficulty, and flinch at no dangers. This great change was wrought in them wholly by the belief that Jesus, their Lord, was risen from the dead. This belief all absorbs them. They can talk and think of nothing else. They begin to preach, and their one topic is Jesus and his resurrection. He died and he rose again, they everywhere proclaim. All their views of Christ and his doc-

trine take tone from this belief. Their narrow notion of the Messiah who was to restore again the kingdom to Israel, drops off like the hull from the germinating seed, while, with a living power, the doctrine grows to an all-comprehending vision of the Redeemer and Saviour of mankind, in whom we have redemption through his blood, even the forgiveness of sins. The mourner in Gethsemane, and the martyr upon Calvary, by his resurrection, rises before them, no longer a sufferer or a victim, but as the Lord of life, who hath tasted death for every man, and who, for the suffering of death, is crowned with glory and honor. They gain their hope of eternal life through his resurrection. Blessed be the God and Father of our Lord Jesus Christ, they say, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead. They rest everything upon this great truth. If Christ be not risen, they say, then is our preaching vain, and your faith is also vain.

He was raised again for our justification! The resurrection of Christ, my brethren, has a farther influence upon us than simply to secure our personal acceptance with God. We have seen that to the Apostles it became a living inspiration to the highest activity in the preaching of the gospel of their Lord. If truly apprehended it will become the same to us. It was the risen Lord who gave the great commission to his disciples: Go ye into all the world and preach the gospel unto every creature, — and the perpetual justification and inspiration for this grand work is, that Jesus died and rose again. It is the risen and ever living Lord who is with his disciples alway, even unto the end of the world, giving them all power to preach repentance and remission of sins through his name, among all nations.

All the meditation we can give upon the crucifixion of Christ furnishes food for the spiritual life. We need not cease to contemplate the cross. We should think often of Gethsemane and Calvary, the bloody sweat, and bitter shame, and cruel death; and should grow in penitence and humbleness and love, when we remember why it is that he who was so rich became so poor. But it is not the highest type of the Christian experience that lingers always at the cross. He who was delivered for our offenses was raised again for our justification. The open sepulchre that he has left, the preaching of the angels that he has risen from the dead, and the showing of himself to his disciples,

whom he constituted the witnesses of his resurrection, and commissioned to declare it to his Church, — this is the cheering truth by which we gain the answer of a good conscience towards God, and become able to walk in newness of life, knowing that if we were planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

In like manner we are in no danger of holding up too prominently before the world the atoning sacrifice and death of our Lord Jesus Christ. The banner of the Captain of our salvation is the banner of the cross. But he who leads the hosts of his elect in their triumphant progress, and who gives them all the strength for the struggle and the victory, is the risen Saviour, the Lord, their righteousness; no longer in his humiliation, but now glorified, with all power given unto him in heaven and in earth, and who is with his disciples as they fulfill his great commission, alway, even unto the end of the world. The resurrection of Christ, which turned the sorrows of his first disciples into joy, is the perpetual witness of his all-victorious power. Though when we look upon the world, its sin and wretchedness are so dark and terrible and wide-reaching, that there seems no room for hope, and thoughtful and loving souls, brooding over the ills around them, give up all for lost, yet when the vision of the victorious Redeemer rises upon us, and we see the completeness of his conquest over sin and death and the grave, the greatness of his purpose, and the glory of his power to save, shine all resplendent, and the sorrow which abideth for a night gives place to the joy which cometh in the morning. The light which shines from his sepulchre drives away the darkness which hung around his cross, while the cross becomes luminous with a glory which can irradiate the world.

When we see his resurrection, we learn also how it is that his crucifixion becomes the crisis of the world's history, that his cross becomes his throne, before which and by which, the prince of this world is cast out, and with believing hope we hear and echo his exulting cry: "And I, if I be lifted up from the earth, will draw all men unto me."

This gospel of the resurrection of our Lord needs to be preached everywhere, not only as an encouragement and inspiration to the activity of his Church, but as a corrective to all the false views of the world regarding him. The literal truth of his resurrection as an historical fact which courts every scrutiny

and defies all criticism, has a power, when clearly set forth, to remove all skepticism of the intellect ; and from the day of Pentecost till now, its preaching has been accompanied by that power of the Holy Ghost which can overcome the deeper skepticism of the will. While the gospel, when correctly apprehended, commends itself to every man's conscience in the sight of God ; while every Christian truth, when clearly stated, will be seen to carry its own witness within itself to the truth, — so deeply do God's ways correspond in the human soul, made in God's likeness, to its own original insight of him ; yet the power of sin is so subtle, and the will has such sophistries of its own wherewith to entangle and hoodwink the intellect, that we need continually to appeal, in attestation of the doctrine, to outward facts which the senses can apprehend, as Leverrier and Adams needed the actual discovery of the new planet, in order to prove the value of their calculations to others, if not also to confirm them to themselves.

Moreover, a clear view of the resurrection of Christ, as an historical truth, is necessary to a clear knowledge of redemption. The fall of man is an historical fact. Sin has entered the human race and penetrated its whole history with death. Redemption from sin, if ever accomplished, must be just as actual a fact of history as is sin itself. He who is to redeem us from sin must actually stand in our place and be wounded for our transgressions, and be bruised for our iniquities, and the chastisement of our peace must be upon him before we can be healed. All we, like sheep, have gone astray, and there must be laid upon him the iniquity of us all, before it can be lifted from ourselves. He who is to deliver us from the power of death must break that power, through his own victorious deliverance ; and he who is to be our eternal life must show himself to us the Prince of Life, through his actual triumph over death and the grave. However ideally perfect a system of salvation might be conceived to be, unless it should find expression in such actual facts as these, it must be powerless to save. It is thus that philosophy must ever prove itself inadequate for salvation, and that any education or culture, however extended, will always lack power to purify or give life to the world.

Man, as a personal sinner, needs a personal Saviour. No thought, no system of doctrine, no enlightenment of the intellect, will ever break the bondage of the will to sin. We

only get liberty and life through love; but no description of love ever inspires us with love, any more than we can find warmth from all our knowledge of the sunlight. The warm ray alone can warm us; the loving deed alone can give us love. The glory of the risen Saviour can melt all the stubbornness of the frozen heart, and the power of his life in his conquest of death, if everywhere preached, would give light and life to all the world.

If Christ be not risen, then is our preaching vain, and your faith is also vain. But now is Christ risen from the dead and become the first-fruits of them that slept, and he must reign till he hath put all enemies under his feet.

Oh, my brethren, what a kindling impulse to all missionary efforts have we here! What courage, what fortitude, what high hopes, what wide reaching plans, what earnest and increasing endeavor, what an undying impulse to evangelize the world, does the resurrection of our Lord incite in his Church! Who that has any living view of this great truth; who that has felt its power in his own forgiveness and renewal and eternal life, can be slow of effort, or of weak desire in preaching the gospel of a risen Saviour unto every creature? We are not ashamed of this gospel of Christ, for it is the power of God unto salvation to every one that believeth. We have no tame apologies begotten of timid belief, as we point perishing men to a dying and risen Saviour. We have no abatement to make from the supernatural and miraculous claims of this gospel to the intellectual assent of a scornful and skeptical world. To all the forms of unbelief rife in Christian lands we proclaim a gospel with sufficient proof, which is cogent both to convince the understanding and to convert the heart. Here is a truth also, which, clearly preached, can dispel the error with which the unrenewed heart deceives itself when it seeks its salvation through meritorious works of its own. He who beholds the all sufficient work of the risen Redeemer can feel the need of nothing more, and must feel the fruitlessness of anything less. Who can go about to establish his own righteousness, that has once discerned and submitted to this righteousness of God? Here also is a truth which, from its first proclamation, has ever shown itself mighty to the pulling down of the strongholds of superstition in unchristian lands. The cold and blind and arbitrary will, without justice and without love, which the followers of the false prophet declare to be

the only God; the vague and impersonal essence, empty of thought, and unmoved by feeling, into whose limitless and unconscious void the Brahmin hopes to be absorbed; the helpless and hopeless presence through whose repeated incarnations the Buddhist is taught that existence is only a curse, and that annihilation is the only salvation; the ruder and cruder forms of untutored faith, where people of appalling wretchedness and degradation find objects of worship which take on the shape of their own defilement; all systems of false religion, which nevertheless in their way may be seeking the Lord, if haply they might feel after and find him, can only be banished from the world, can only lose their hold upon the mind by the truth of a living and loving Divine Lord, who, having taken upon himself their nature, and manifested himself by Divine works and words, as God actually present with men, and having taught men by his life the glory of the Divine purity and sympathy and condescending grace, showed them also by his death the wonders of a Divine sacrifice for sin, and then made manifest by his resurrection from the dead that there needs no other sacrifice. The entrance of this truth giveth light; it giveth understanding unto the simple. Before its coming the shadows flee, as the night before the morning.

Notwithstanding all the darkness which still rests upon the world, the news of the great salvation is steadily extending. Within the last fifty years, there have been opened, outside of nominal Christendom, more than four thousand centres of Christian influence from which the light of the gospel shines. Dark places of the earth, which were full of the habitations of cruelty, have become homes of light and peace and joy, through the saving power of that godliness which hath the promise of the life that now is, as well as of that which is to come. The weight of the world's conversion rests upon the Church, and inspires a missionary zeal, and leads to efforts more abundant and more fruitful at the present day, than ever before. But it is not upon this that we base our hope of the world's conversion. Some trust in chariots, and some in horses, but we will remember the name of the Lord our God. The promise of God made unto the fathers, and which he fulfilled in that he raised up Christ from the dead, is our sure reliance. We trust that promise. We know in whom we have believed, and are sure that he is able to keep what is committed to his hands. His resurrection,

by which he is declared to be the Son of God with power, proves that the kingdoms of this world shall become the kingdom of our Lord and of his Christ, and that he shall reign forever and ever. All kings shall fall down before him, yea, all nations shall serve him.

In the great work of seeking to hasten this blessed consummation, we bow before our risen and ascended Redeemer, exclaiming: Hitherto hath the Lord helped us, and henceforth our trust shall be only in him. May he pour upon us his blessed spirit that we may know more of him and the power of his resurrection! We acknowledge our dependence upon his right arm which hath gotten for itself the victory. We abandon all reliance upon devices or achievements of our own. But with increasing hope in him, through the increasing faith which he permits us to cherish in his victorious power, we joyfully go forward as workers together with him, and call upon all the world to receive his great salvation. We need not speak of duty here, but of life and joy, and blessed communion with our Lord in his glorious work. His language to his disciples is: "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." We know what his purpose is, and that nothing shall swerve him from its full accomplishment. All power is given unto him in heaven and in earth, and his purpose cannot fail. He is the Saviour of sinners and the life of the world, for he was delivered for our offenses and was raised again for our justification. All hail the power of Jesus' name! We catch the echo and send it round the world. All hail, we cry, to this dying but deathless Prince! Lift up your heads O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in! Let every knee bow to him, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.